The Bombay Guardian.

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WEEKLY REVIEW.

—It seems that 'deportation,' recommended as a sovereign remedy for vagrancy by some among us, has been tried in Australia, and the result is that several batches of vagrants have been landed in Madras, to percolate through India. Shall we play at battledoor and shuttlecock with Australia?

—We published last week what the *Indian Mirror* had to say about 5000 enlightened Shudras at Mangalore ready to join the Brahmo Somaj. We cannot say that we attach much importance to the statement. It is only authority, so far, is the person who sent the telegram, and his name is not given.

—The Brahmins of the Malabar Coast have a ghee test for adultery. The suspected person has to put her fingers into scalding-hot ghee, and if she is not scalded is judged innocent. The Government having put a stop to this, the Brahmins have presented a memorial begging that it may be again concluded. Among other pleas they urge that they are not fitted to participate in the superior enlightenment of Europe.' This argument would have told as well against all the reforms made in India, and in favor of Suttee, Infanticide, Car-crushing, Hook-swinging, Meriah Sacrifices, &c. &c. It is one of the plainest admissions ever made, that they love darkness rather than light. But it is only the light itself that can fit them for the light. The following endorsement was passed on this extraordinary petition:—'The opinion of His Excellency the Governor in Council, with respect to the Gheeordeal is the same as that of his predecessors in office. He would regard the re-establishment of this observance as equally injurious in its social consequences as it would be repugnant to true humanity and civilization. He cannot credit the allegation in the petition that the request made possesses the sympathy of the enlightened Prince who now rules in Travancore."

A correspondent of the *Indian Church News* is rejoiced that so many of the Chota Nagpore converts have been rescued from heresy by the arrangement which places them under the care of the Gospel Propagation Society. But 'the Pastors ought publicly to have declared their sorrow *in foro ecclesiæ* for having been so long separated from the Church of Christ by heresy.' We suppose they consented to the transference because they supposed that there was no *essential* difference between the two denominations; that both bodies belonged to the Church of Christ, having Him for their head. Had they been required to make a recantation of heresy they would have at once inferred that the two bodies were antagonistic, and would have shrunk back from the transfer with the instinct of spiritual self-preservation. Are they now to be taught, after having joined the Church of England upon very different representations, that it is heresy to belong to the Lutheran Church, and that the missionaries who converted them were all heretics? This it appears, is what the Ritualists would like. We hope that the Chota Nagpore Christians will test all such heresy hunters by the word of Scripture: "If any man have not the Spirit of Christ he is none of his." "Diotrephes, who loveth to have the pre-eminence, receiveth us not,—prating against us with malicious words; neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out from the church." He denounced them as dissenters. They had some comfort, however; Diotrephes denounced them, but the Apostle John received them. 'The Church of England,' says our modern Diotrephes, 'denies the validity of the Orders of the Chota Nagpore Missionaries, because they are not in Episcopal Orders. These gentlemen had, up to the time of their reception, been followers of M. Luther's heresy. They ought, therefore, to have made satisfaction to the Church for their past heresy.'

We have been favored with a copy of the Report of the Basel Indian Mission for 1868. There are 53 missionary brethren and 34 sisters in connection with the 17 stations in South-Western India. There are 1,866 communicants in the churches, being a gain of 51 in the previous year. 'The work is steadily, though slowly, going on.' The Report abounds in interesting matter, and we have marked much of it for selection.

We have much pleasure in publishing the following statement prepared by friends of the Mission of the late Rev. Adam White at Sassoor:

"Sassoor is a town lying at the base of the hill fort of Poorundur and about eighteen miles from Poona, the capital of the Deccan, Western India. In this town and its neighbourhood, the scene of the labours of the late Rev. Adam White, mission work continues to be carried on by a native evangelist, who teaches in the school and preaches out of doors as he has opportunity. The school is attended by from thirty to forty boys, and attempts are statedly made, on the Lord's day and other occasions, to reach the adult population with the Gospel. Since the erection of the new premises, the native people of the neighbourhood have often come voluntarily and in large numbers on the Lord's day, to hear an address. Many also visit and converse with the Catechist privately. Female education is likewise being attempted, but meets with the opposition of the extreme bigotry still reigning. The Catechist's wife visits the females with acceptance.

"The buildings, lately finished, form a good School Room or Chapel, with Catechist's house, and shew the people that a permanent work is intended.

"By those who knew the abundant labours of Mr. White in this district during the last years of his life, his eager desires and prayers for the setting up of the Redeemer's Kingdom there, the field is regarded as most hopeful; and this hope cannot but be strengthened by the blessing that has attended the effort, notwithstanding many difficulties, to gain a good footing for the Mission, and suitable buildings.

"Earnestly, therefore, is it desired to commend the work at Sassoor to those who delight in the spread of the Gospel, to commend it to the sympathy, prayers and liberality of the Church, at home and in India.

"It ought to be stated that, since Mr. White's death, the work has been brought to its present stage, under the blessing of God, mainly by the exertions of his widow at home, aided by the missionaries at Poona.

Donations and Subscriptions may be sent to Rev. G. Bowen, Tract Society, Bombay; Rev. J. W. Gardner, Free Church Mission, Bombay; Rev. R. Angus, Free Church Mission, Poona; or to Mrs. Adam White, 3 North Charlotte Street, Edinburgh."

The Royal Goolmohr (Poinciana Regia) is just now in its glory. This tree, originally foreign, has been naturalized in Bombay, and has become very abundant within the last ten or fifteen years. It is a beautiful tree at any season of the year: nothing can be more graceful than its foliage; but its ordinary beauty is like the ornament of a meek and quiet spirit, unpretending, unobtrusive, modest, but with a blessing for the eye that looks at it aright. But in the middle of May, just when the sun is vertical in Bombay, when eight months of a cloudless sky have done their best to wring all moisture from the earth, this tree of the graceful and modest foliage, becomes suddenly suffused with glory, transfigured, one might almost say, as though a shower of gold had fallen upon it from heaven. One is wonderstruck at the magnificence when he first sees it. It is not merely the splendid coloring of the efflorescence, but the combination of this splendor with the lovely green of the foliage, the way in which the one part of the rainbow complements the other. It is only for a little season that this royal robe is thrown over it; the vertical sun is but the harbinger of the monsoon, and it is in this interval, at the very apex and culmination of the dry season, that the Royal Goolmohr has these golden honors heaped upon it. Nature's extremity is its opportunity.

If the poet may find sermons in stones, much more may the Christian find parables in the transformations of nature. Let him now, in meekness and lowliness, adorn the doctrine of God his Saviour, and it is his privilege to look forward to a time when, in the presence of the Sun of Righteousness, he shall be changed, shall shine above the brightness of the firmament, have a body like unto Christ's glorious body. We know not what we shall be, but we know that when He shall appear, we shall be like him for we shall see him as he is. But the times and the seasons God hath placed in his own power. He that shall endure unto the end shall be saved.

We have been asked to give our opinion regarding marriage with a deceased wife's sister. We have treated this question, formerly, and shall handle it now briefly. If such a marriage is sinful it must be because it is divinely prohibited. If there is a divine prohibition, it must be found in the Bible. But there is no such prohibition in the Bible. The 18th chapter of Leviticus specifies the degrees of affinity within which marriage (by implication) is unlawful. The degree above supposed is not one of them. The reference in the 18th verse is to a wife living, not deceased. The relation to a wife's sister is the same as to a husband's brother. But the husband's brother was in a certain case bound to marry the widow; which obligation would never have been imposed, if there had been anything unhallowed in marriage within such affinity. It is high time that the English law (and hereditary prejudice) ceased to affix a stigma where God has affixed none.

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ITCHING EARS.

Paul, in his second epistle to Timothy, speaks of various unhappy developments that should be witnessed in the church in process of days, and makes mention of some who 'shall heap to themselves teachers, having itching ears, and shall turn away their ears from the truth.' Their ears itch for novelty; they are not content with the sober truth of Scripture and the graduated processes of God's Spirit; imagination has more sway over their minds than faith; they require something appetizing, something stimulating; who will show us anything new? is their cry; and to such a cry as this there is never lacking any response. For they have not more pleasure in hearing novelties than others have in telling them; an expounder of Christianity presents himself at the door that is left ajar and takes them captive with some wonderful doctrine that he (to the shame of all orthodox teachers who know nothing of it) has dug up from the unpromising soil of this or that portion of God's word. The itching ears are gratified. But while the new preacher gratifies, he does not heal; the same morbid appetite will lead his hearers after a while to turn to some new teacher, some new doctrine, some new system.

It was this habit of mind that led to the composition of the apocryphal Gospels. The true Gospels are soon read, and there being no such sense of spiritual need as would lead the individual to patient and sustained meditation, with prayer and faith, he asks for something more, of a more startling kind; nor asks in vain. Men gather the floating fictions of the outer court of the church, and weave them into narratives, and then gather audiences to hear these apocryphal Gospels. Others, however, have too much respect for the letter of Scripture for this; their desire for novelty must be gratified in a different way; so commentators present themselves who offer, by virtue of a remarkable faculty of interpretation, to show them all manner of strange things regarding heaven, earth and hell, in the measurements of the ark, the curtains of the tabernacle, to say nothing of what they produce from the symbolic language of the Bible.

It is not to be denied that the desire for the new is a legitimate part of our nature. He that made us, implanted it in us. It is salutary in its influence when it is cultivated along with and not to the prejudice of the other principles that belong to our higher nature. There must be the love of the truth; faith in God's word; desire for sanctification; in harmony with these, the love of the new will not lead us astray, will not make us unstable, but will ensure our growth in grace. 'Open thou mine eyes that I may behold wondrous things out of thy word.' 'Ask of me and I will show thee great and mighty things which thou knowest not.' 'Forgetting the things that are behind I press toward the mark, counting all but loss for the excellency of the knowledge of Christ Jesus.' 'Changed into the same image from glory to glory.'

In our own days, Christians of itching ears have no difficulty in heaping to themselves teachers. It might be supposed that we in India are placed at a geographical disadvantage, and have not such facilities for obtaining the stimulus of new doctrines as are enjoyed in England. But the press is wonderfully compensatory. A little book that costs but 2d, may contain a whole batch of new and startling doctrines. Writers on prophecy, not well grounded in the truths that relate to the present, find an unlimited field for the exercise of their imagination in the future; and there is nothing in the Acta Sanctorum, the legends of the dark ages, the book of Enoch, the Arabian Nights even, more fantastical or thrilling than some of the pictures which they draw of things that are to be upon this earth. Then there is Swedenborgianism, which lays open the mysteries of heaven and hell and describes them more intimately than Dante has done in his Divina Commedia; the day of judgment will have nothing left to reveal; those whom you regard as holy men of God (on the authority of God's word) are shown to you in hell (on the authority of Swedenborg.) Ritualism has thus far provided a continual succession of novelties for its followers. It has an advantage over Rome even in this respect; as the pilgrim who comes from far through strange countries, has over him who lives in the neighbourhood; it begins at the boundary line of Protestantism, and makes its advances by regular stages, so that there is constantly the pleasing excitement connected with the question, Whither next?

But we have no thought of enumerating all the phases of strange religious thought characterizing our times, or even the chief of them. It is the habit of mind in which they have their rise or find their principal aliment, that we desire to indicate. We all of us need to guard against the irregular action of this desire for the new. The Athenians may have been great news-seekers; but there was never such a news-loving age as this we live in. It will be well for us all to see to it that we are rooted and grounded in the love of God as revealed to us in the Scriptures through the Holy Spirit. Among the fruits of the Spirit is patience. Patient continuance in well-doing, is what we need to cultivate. We are not to take it for granted that the doctrines of the Bible are just what we have been told, neither more nor less; we are not to take anything for granted, till we have verified it by the word of God; but in our reading of the Scriptures, we are to see to it that we are not warped by the natural desire for finding something new; and especially in reading the books of the day we are to be careful lest the exhibition of startling novelties exercise an undue fascination. It is a noticeable fact that the most startling of all the books of the Bible is introduced by three chapters which relate in almost every verse to the sanctification of the believer, which require him to give utmost diligence that he may be a meek, lowly, self-denying, loving, helpful, fruitful disciple. And into these chapters are introduced here and there some of the most startling figures of the subsequent symbolic chapters, showing the intimate connection of these with the Christian's walk and conversation. And we cannot doubt that *cæteris paribus*, or even *cæteris* not *paribus*, the man who makes most progress in practical holiness will enjoy the deepest insight into the meaning of the prophetical Scriptures, though we cannot guarantee that he will be had in reputation for his commentative ability. All the schools of the prophets were at fault on the day when Christ rose from the dead; and very likely they will all be at fault in the day when the sign of the Son of Man shall appear in heaven.

THE MISSION TO THE KOLES.

The Rev. J. E. Carlile, well-known and highly esteemed in Bombay, having been for some years (1860-62) minister of the Free Kirk here, at present residing in Berlin where he ministers to the English residents, has written to the *Times of India* regarding the recent 'schism' in the Chota Nagpore Mission. This letter is written with the best intentions and we would gladly publish it, but that there is reason to believe that the facts of the case were not fully before Mr. C. when he wrote. His information is obtained from the Curatorium or Home Committee of the Society, who have given all their confidence to the young missionaries. It is in this country that the facts can best be got at; the Curatorium were sensible of this when they sent out a deputy to investigate the differences; only, unhappily, they do not seem to have sent the right sort of a man. Mr. Carlile reproduces charges of a most serious character against the elder missionaries, charges affecting their probity; but he is not aware that these have been thoroughly sifted by a Committee in Calcutta appointed for the purpose, and ascertained to be utterly baseless. A number of letters and one or two editorials on the subject of this division have appeared in the *Friend of India*, and testimony of various kinds has been brought forward, the due consideration of which will lead, we should suppose, to an important modification of the opinions entertained by good men in Berlin.

Mr. Carlile says that Gossner, before he died, expressed the opinion that he had erred in not sending out men of a higher culture to this Mission. We can well understand that the Berlin Committee should have deliberately seen it a fit thing to act upon this opinion and send out men of a higher culture. In the beginning, when there was no success to win the confidence of the home public, and contributions were on a very limited scale, Gossner sent out the best material that he could get, earnest Christian men that had had no great educational advantages at home. Somehow or other, it pleased God to give these men success without a parallel in India, if we believe what is said by both parties in

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...e ; many thousands of converts were ga-...ered ; the Christians of Germany became ...eatly interested in a Mission so very pros-...erous, gave largely in aid of it, and it be-...me possible to find university men willing ... go out to the Koles. Now it was not ...ough that university men should become ...tached to the Mission ; it was of sovereign ...portance that this new element should be ...similated, without any rude shock to the ...ganization of this remarkably successful ...ission. There is a saying that young mis-...onaries must be dealt with as newly caught ...ephants are ; the untamed one must be ...aced between two old ones, and broken in. ... is not impossible that a young missionary ...ay be a very Solon in wisdom ; still it will ... a not unwise thing for him to judge slow-..., and find out by degrees what reason ...ere may be for existing things. Now, if ... look at the matter fairly, it must have ...en a difficult thing for the elder missiona-...es of Chota Nagpore, after having received ...hat they regarded as divine testimony of a ...ost signal character to their work, to sit at ...e feet of a few wise young men from the ...est, and allow themselves to be degraded ... the eyes of all their converts by abruptly ...anging the organization and methods of ...eration with which they were identified. ...e are very far from supposing that good, ...uch good, might not have accrued to the ...ission from the accession of these young ...ssionaries, supposing them to be not only ...iversity men, but sincerely desirous of ser-...g Christ ; but great delicacy and consider-...on are necessary, with deference and even ...everence for those who had so successfully ...neered the work.

How far these elder missionaries are to be justified for having transferred themselves and their converts to the Propagation Society of the English Church, is another question ...ltogether. The private Chaplain of Bishop ...ilman gives the following account of this ...atter :

"His Lordship was fully aware that the respon-...ibility would be painful and even distressing, but ...e thought that he could not shrink from it. He ...as asked in June last year, when at Murree, to ...ome forward to help the Christian converts of ...hota Nagpore; he was urgently appealed to by ...olonel Dalton and others *before* he commenced ...s Central India visitation (January 14th), but ... long as there was any hope of reconciliation ...etween the parties, the Bishop refused even to ...visit Ranchi. After his return from Ranchi, ...efore taking any irrevocable step, in the fulfil-...ent of his undertaking, he spoke to His Honor ...he Lieutenant Governor and conferred with ...Messrs. Schroeder and Pilgram (of the German ...uxiliary Committee in Calcutta.) He resolv-...d therefore to carry out, after a month's interval, ...hat which seemed to him the general decision, ...y finally complying with the request of the elder ...issionaries and their people.

"One other point should be touched upon. ...Statements have been made reflecting upon the ...fficiency of the Messrs. Batsch and disparaging ...nd unworthy allusions to their origin and their ...want of *University* Education. Their past success ...ems the best answer to these accusations. It ... right, however, to add that Wilhelm Luther, ... Catechist who was proposed for Deacon's Or-... passed his examination with singular ability ...nd success. His knowledge of the Bible, the ...octrines and History of Christianity, was re-...arkable. There was the clearest evidence of ...faithful study and able instruction and prepa-...ration. The Bishop remarked that he would be ...glad if all candidates were nearly as well pre-...ared."

It does not, however, appear, that the ...ishop of Calcutta entered into communica-...on with the Curatorium under whose care ...e Mission was, before he acceded to the ...quest of the dissenters, and this he ought certainly not to have neglected to do. We fear that his action will tend to aggravate the difficulties of the case, and it will be a wonder if the cause of Christ among the Koles is not hindered by it.

CHRIST'S VERITIES,

OR

THE "VERILY VERILY'S" OF OUR LORD.--XXIX.

"VERILY *I say unto you, There shall no sign be given unto this generation.*—Mark, viii. 12.

On more than one occasion certain of the Scribes and Pharisees sought of Jesus a sign from heaven. First they said that it was by the power of Beelzebub that he wrought his marvellous miracles ; then they asked of him a sign from heaven, just as though the signs given were not from heaven. They asked him in fact to concede that their explanation of his miracles was the correct one, by renouncing this sort of evidence and giving them the sort of testimony that they would indicate. It seemed to them a very small thing, a thing by no means demonstrative of the working of God, to be delivering poor men, beggars and such, from blindness, deafness, leprosy and various ailments. Who cared whether such people were cured or not ? What difference did it make that there should be a few less, suffering from these infirmities ? But now, if some creature the like of which one had never seen, half horse half bird, should come down from heaven ; or if some sentence should appear written on the face of the skies in dazzling letters ; or if a goodly company of angels should descend from heaven and hover over us and tell us plainly that Jesus of Nazareth is the Messiah ; if these or something similar that we should designate might be wrought before us, then should we be ready to acknowledge the truth of Christ's mission. Did not Gideon ask for a particular sign, the sign of his own choice, and get it ; and did he not ask for a second and obtain it ?

Yes, but Gideon was a believer ; a notable element of difference, this. And he was singled out from all the community for a special mission, and it was fitting that he should have special testimony. But, I, Jesus, am sent to the entire Jewish people and the credentials needed are those that will commend themselves to men generally as divine. What is wanted is such a display of the power of God as shall testify to men that I am from above. You wish that power to be divorced from beneficence ; you wish for something portentous that shall not do any one any good. But God is what he is, and is true to Himself in all his work, and the miracles chosen by him are such as illustrate all his perfections. My disciples once angrily wished that fire should fall from heaven and destroy men. Would this content you? Yes, if it destroyed your enemies. But the Son of Man is not come to destroy but to save, and his miracles should be in harmony with his mission. It cannot be safely left to you to indicate what God shall do with his power. When you shall bring us those who are able to open the eyes of the blind, to unstop the ears of the deaf, to heal the leper and to raise the dead, by a word, then may you with some propriety demand from me more certain displays of divine power than these. But since I entered upon my ministry, all pretenders to superhuman powers have fled from my path ; not one of your children has come forward to do any work like my works. Go, seek out some adulterous woman who has left the home of her husband and her children and gone off with a paramour ; try to prove to her that her husband is worthy and that she should go back to him in sackcloth and ashes ; where is the proof that she will not laugh to scorn ? And what have we here but an adulterous generation ; one that has departed from the living God ; made void his word by its traditions ; eager to secure to itself the honor that cometh from man ; turning religion into an engine for self-advancement. The point is this : There is utter antagonism between your will and the will of God brought near to you in me, and while you can possibly avoid it you will cling to your will and reject his. But there is a possibility of avoiding it ; you have simply to be dissatisfied with whatever evidence is given and to demand evidence of a different character. So that it matters little what sign is given you ; you can conceive of something greater, at all events different, and thus neutralize all the testimony offered. Wherefore then should a sign be given to this generation ? The simple fact that it refuses to recognize the abounding evidence furnished by my gracious miracles, is proof of a state of mind not to be overcome by evidence.

The proofs which the Scribes and Pharisees sought to stigmatize as inadequate, the miracles that seemed insignificant to that adulterous generation, seem to this adulterous nineteenth century incredibly great. The men of this day are staggered by the greatness of the supernatural element in these works. They would listen to Christ better if he would let alone cleansing the lepers and raising the dead. The supernatural, the divine is too clearly marked in all these miracles.

Yet there have been skeptics who desired a sign. Lord Herbert of Cherbury wrote a book against the credibility of the Scriptures, and then on his knees asked God for a sign that he should publish this book ; asked God for a miracle to justify him in rejecting the miracles and grace of the Saviour ; and gazing fixedly into the heavens imagined that he saw the desired sign ; the camel-like cloud became like a whale ; this or something similar was quite enough, tallying as it did with his strong inclination, to outweigh the mighty proofs of the Gospel. So thousands in these days, having no faith that could be satisfied with the promises of Christ, have yielded a portentous credulity to Spiritualism. Some find the sign they seek in one direction, some in another, according to the character of their minds, the tendency of their thoughts ; this teacher is to some a sign, that preacher is a sign from heaven to others ; this and that writer to others. To millions the priest is all the sign they want, and whatsoever he does is miraculous.

When the Scribes and Pharisees saw Christ on the cross between two thieves, they exclaimed, Here is our sign! What more do we need ? heaven itself testifies that it has no part or lot in this man ; it lets him go down to everlasting night. Does it ? wait three days ; wait till Pentecost ; now indeed you have a sign from heaven ; do you submit to it ?

NOTES FROM AN INTERLEAVED BIBLE.

PSALM CXIX. 129. All earthly wonders must yield the palm to the word which arrests and changes the sinner, gives him peace and joy, and is able to make him Paul-like in usefulness,

Christ-like in holiness.

136. This strength of emotion is generally felt with reference to those of whom we have had hope, for whom we have prayed and labored. A godly pastor will know it. And all who are much at the cross of Christ.

140. Thy word is pure; rather, tried, worthy of confidence. It opens for us the coffers of God's secret treasures. Critics give themselves unnecessary trouble to show that such a key can unlock nothing. We grant them that it fits no lock they ever saw.

143. There is no severity of trial that the word of God has not enabled men to bear; it is a mistake therefore to allow any trial to crush or paralyze us. People try change of scene, travel thousands of miles, and the only effectual medicine, the word of God, was forgotten. Some half try it,—which is no trial.

153. Under the shadow of a great affliction men sometimes forget that they have obligations. The law of God forbids us to nurse our grief, and requires us to think and care for others; occupying ourselves with the needs of others we find the best balm for our own sorrows.

160. Thy word is true *from the beginning*. Colenso notwithstanding.

161,162. They only can truly rejoice in God's word who stand in awe of it. They who live upon the promises alone and can bear no reference except to God's love, know not the true joy of the Lord. The Spirit of God shows us the majesty and holiness of God as well as his love and thus fills with joy unspeakable.

165. Nothing in God's providential arrangements shall cause their faith to waver.

167. The word 'testimonies' is suggestive. God is in the world as a witness bearer. That is the true Light which comes into the world with light for every man. Yet men occupy themselves with each other's rushlight testimony, when that of the Omniscient is present and disregarded.

168. All my steps are taken with a consciousness of thine eye upon me.

172. When there is a great reluctance to speak of God's word, it is like saying that that word is not righteousness, not the truth of truths, not better than the thoughts and words that occupy men.

176. We are not told who wrote this Psalm which (in the balances of the sanctuary) outweighs all the Iliads and Divina Commedias of men; but much may be gleaned from it regarding the spiritual state, experiences, habits, trials of the writer. There was very little, comparatively, of the word of God in his day; no New Testament, at all events; but in a most important sense he had far more of the word of God than the majority of Christians have now-a-days. For the deepest question is not how much of the word is there external to us, but how much is there in our heart. He had the faith which telescopically converts a tiny planet to a magnificent world with revolving satellites.

Epitome of News.

SATURDAY, May 22, 1869.

—*Times of India*: "We hear from Simla that during his recent visit to the Dhoon, Lord Mayo was much struck with the specimens of the *Rhea* plant both wild and cultivated, submitted for his inspection. The valley of the Dhoon produces the plant in profusion, and from its prepared fibre, textile fabrics of considerable fineness may be manufactured as easily, and—to say the least—with as much profit as from the best descriptions of *jute*. The Viceroy thinks that the systematic cultivation of *Rhea* should be immediately taken in hand, with a view to its improvement and encouragement, and a Government farm or plantation, established for the purpose in the most promising locality of the Dhoon."

Government farms for the improvement of Cotton are also to be established in this Presidency and in the Central Provinces.

—Same; Baroda: "Yesterday the Guicowar and his people invested the camp on all sides at a mile distance, performing *oojanee*, or pic-nics, to propitiate the cholera goddess *Murree Matha*. Orders by the Guicowar were circulated the previous day by beat of drum, that every one in the city capable of moving was to go out to the *oojanee*, failing which each person was liable to a fine of Rs. 5 4 as. The consequence was that a great multitude was to be seen yesterday afternoon swarming out—men, women, and children, and all seemed to be very merry over it, eating and drinking, sheep and goats being slaughtered by hundreds. A buffalo, and an unmarried girl 17 years old, were taken round the city yesterday at about mid-day; after describing which they were sent to Powaghur hill, about 20 miles from here. The buffalo is kept well fed, and the girl is kept in a sort of convent in almost perpetual seclusion. In former days it was usual to sacrifice such offerings to propitiate *Murree Matha*."

—The following extract from the letter of a Parsee to the *Bombay Gazette*, if not faultless in diction is by no means wanting in sense: "Among the Parsees there are two divisions, both displaying strong and visible marks of religious discrepancy. The one, and by far the more numerous, is the religious conservative; the other, the modern reformer. Any other similarity between these, except that of dress and language, will be sought after in vain. The fire-temple is the favourite place of worship of the former, where prayers are utttered in an inexplicable jargon. The sun, the moon, the stars, the sea are all objects of worship to them. But (so they say) these things are not worshipped in themselves, but as an emblem of the Deity. They are, so to speak, a substitute of God. This excuse has been so often brought, has been reiterated with so apparent a triumph, with so great vehemence, that I would rather have molten gold poured in my ear, than stop to hear such a hackneyed thing once more. Surely no savage ever worshipped stone as stone. No depraved Hindoo ever worshipped his idols as so many heaps of clay. No human being ever worshipped any inanimate object, but as an emblem of his Maker. That any human being could worship an inanimate object, without holding it an emblem of God, is an impossibility in the nature of things. But to worship God through an inanimate object is the very essence of idolatry and idolatry is not anything else but this. If these conservative Parsees are not idolaters, there is no meaning or sense of the world *idolatry*."

MONDAY,—May 24.

—*Friend of India*: "A movement is now being made by the upper ranks of the Civil Service in London to establish a school at which their children may receive education and board at from forty-five to fifty-five pounds a year. The committee, headed by a veteran educational reformer like Lord Russel, are collecting subscriptions to erect a college near London at a cost of £40,000 adapted for 200 scholars and capable of future extension. If success is possible, and it ought to be, the Indian civilian and officer, covenanted and uncovenanted, will be able to educate their sons in England at an average cost, including everything, of from sixty-five to seventy-five pounds a year. All subscribers, or their heirs, are entitled to a nomination for each sum of £40 which they contribute.

—Same: "The April number of the *British Quarterly Review* contains an intelligent account of the teaching and present condition of the Brahmists of Bengal. Referring to Keshub Chunder Sen's disappointing Lecture on Great Men, in which Chaitonyo, who founded the Vaishnava system, was classed with Luther, Knox and Mahomet, the writer remarks that a more unhappy model for a reformer could scarcely be chosen than that of Chaitonyo. He contended, indeed, against idolatry, and taught that the true way of salvation was to be found in Faith. But his followers formed a secret society: it was in secret their caste was broken, and there was no manly resistance to ancient customs and evils in the light of open day. Naturally, therefore, the system came to a miserable end, and led to vicious practices worse than any which it professed to reform. Like Chaitonyo and his followers, the Brahmos have begun to gather to their festivals with processions and gaudy flags and triumphal hymns. And like Chaitonyo and other great teachers of Hinduism, Keshub Chunder Sen permits the more degraded of his followers to prostrate themselves before him and worship him! Of course, several of his better disciples have in consequence of these things quitted the system. The writer estimates the number of men in all India who have received their education in the English as well as the vernacular languages, at half a million."

—At the Madras Criminal Sessions a European Agent of the Health Office was sentenced to fifteen months' rigorous imprisonment for having made a statement before a Magistrate that a certain female came within the scope of the Contagious Diseases Act, which statement he was not able to support by proof.

—The *Rangoon Times* describes a curious Burmese festival called the "Nga Thoot Pwai," the fish-liberating feast which occurs on every year. The Burmese believe that it is highly meritorious to save all kinds of life, and during the month of April they go about through the bazars and buy up all the live fish they can find. The fish are preserved in fresh water until the time comes to set them free. Fowls, ducks, goats, cows, turtles and other animals are also purchased. These are all put into carts, decorated with peacocks' feathers and all sorts of ornaments, and are driven in procession with banners and music to a large lake in the neighbourhood of Rangoon. Here the fish are consigned to their native element, and the other animals, if they have survived the fright, are made over to the phoongyees who turn them loose into the jungle, where in all probability their former masters will soon recapture them.

—The Bombay writer who was so enchanted by the Mohurrum, may learn with surprise that 300 persons were killed and wounded in the celebration of that festival at Teheran.

—49 Europeans of the force at Allahabad have died of cholera. Of the Artillery at Morar 14 have died.

—The Byculla Diocesan School has been recognized as a High School.

—It is proposed to colonize the Nicobars with Chinamen from Singapore.

—Three Bheels killed a fourth, after they had all been drinking toddy, in Guzarat, and were condemned to death; but the High Court have commuted the sentence to transportation for life.

—A Warli was sentenced to death for having killed a reputed witch in Rajapoor. The sentence was commuted to transportation for life.

—A child in the Belgaum Collectorate was barbarously murdered by her uncle because she had been married without his consent. He is to be executed.

—The *Catholic Examiner* says that the east wing of St. Xavier's College on the Esplanade has been blessed and entered into. It contains 18 airy rooms and has cost Rs. 1,10,000.

TUESDAY,—May 25.

—*Times of India*; Baroda: "The notorious oppressors in the Gaekwar's dominions Lulloobhoy Foujdar and his coadjutor Lukhooba, are both under very close observation for bribery and rape; and to effect his release, the doomed Foujdar offered six lakhs of rupees to the Gaekwar, but his offer has proved fruitless."

—*Englishman*; London: "If Lord Napier were a vindictive man, which nobody suspects him of being, he would exult hugely over Mr. Rassam's book—chiefly written by the Rev. Percy Badger. Its object, of course, is the glorification of Mr. Rassam, but it only succeeds in showing up the intense vanity, the self-conceit, the want of judgment, and of firmness, in short, the Asiatic character of the man. It is condemned by both the *Saturday Review* and the *Athenæum*, but will naturally have a certain circulation, the result of which will be a general wonderment and disgust that such a man should have been selected for such a post when there existed such an abundant choice of Indian officers every way fitted for that particular employment."

If we remember rightly, Government gave Mr. Rassam £ 5,000 the other day.

—There is to be no University in Lahore, but a College, with a senate.

—*Indian Daily News*, on the death of Finlayson: "Beyond the words of a drunken man who said that his wife had flung a tumbler at his head there was no evidence whatever, that the woman had raised her hand against him. And not only [illegible] he obfuscated at the time he made this statement, but not a fragment of glass was found in the room, and the pieces extracted from the wound were those of a china cup; so that her version, which he contradicted, was certainly the more reliable."

—The United States Government say they are ready to join in reducing the Atlantic Postage.

—Judge Moroba Canoba has modified the terms of his advertisement. He is now ready to receive proposals from widows of any age.

WEDNESDAY,—May 26.

—*Madras Times*:—"The late Nizam died, we believe, for want of proper medical attendance

The disease from which he died (inflammation of the scrotum) is not a very complicated one, and had the Nizam enjoyed the medical skill that is at the service of the humblest patient in the General Hospital, his life would probably have been saved. His native physicians applied their charms and incantations in vain, and the poor Nizam died in great agony."

—Captain Dixon thinks "the circumstances that led to the foundering of the *Atalanta* remain a mystery which the Court of Enquiry has not elucidated in the slightest degree."

The *Times of India* thinks there should always be two nautical assessors on these Courts of Enquiry.

—*Times of India*; Broach: "A new line of steamers has now been fairly set at work, to run from this city to Gogo and Bhownuggur, by Mr. J. A. Shepherd of Bombay, who has entered into a contract with the Government to run daily at low fares, suitable for the accommodation and the means of natives of all classes. Mr. Shepherd has succeeded in securing two first-class steel-built steamers, the *Indus* and the *Jhelum*. This line of steamers will open up the undeveloped resources of the rich provinces of Kattyawar by bringing them into direct communication with the Bombay, Baroda and Central India Railway at Broach, Mr. Shepherd having entered into arrangements with that Company for a through traffic at uniform rates both for goods and passengers."

—*Bombay Gazette*:—"The native Bheds and obscure quacks of the country towns are in the habit of using drugs whose very names are unknown to Europeans. We are too prone to believe that because the Doctors of the country repeat *mantras* and perform mystical ceremonies before administering the cure, the medicine itself must be as absurd and useless as the formulas and antics. Yet every person qualified to judge and having opportunities of observing can give instances of apparently hopeless diseases being cured by fantastic Gossavees, grim Fakirs, and other mountebanks. Any officer who would seize and analyse the drugs and powders contained in the sack which a wandering Bhed carries over his shoulder, would help on a cause as directly connected with the greatest happiness of the greatest number as any in the world. Government would be sure to encourage any medical man who would devote his time and attention to finding out the nature and preparation of the vegetable poisons so skilfully administered by Thugs, and natives in general, who treat murder as one of the fine arts."

—The *Central India Times* bears that cholera has made its appearance on the Raepore road, on the borders of the Bhundara and Raepore districts, and that it has broken out in Hoshungabad also. The disease is said to have made fearful ravages at some relief works that were started in Raepore, employing some thousands. As many as one hundred and fifty were attacked in one day, and the whole of the coolies fled the next. At Kamptee as many as seven deaths occurred on Wednesday last among the soldiers, through heat apoplexy, and of these, five were found dead in their beds.

THURSDAY,—MAY, 27.

Indian Church News: "It would be preposterous to suppose the Church in England, to be less likely to err than the venerable Churches, she pronounces to have erred, founded, as they were, by Apostles, and who consequently must have, at first received their traditions from the purest sources, whereas hers were received second hand, centures after the last Apostle had entered into his rest. Does it not follow that 'our Church is the Catholic Church in England, its real spirit must be the same, as elsewhere, so that the Faith is the same in all essentials, in Canterbury, and Rome, in Constantinople and Calcutta? And so we find it actually is, the Prayer-Book, the Latin and Greek offices and Liturgies, in the main, teach the same things and enjoin the same practices."

It is strange the Pope does not find this out, but goes on consigning to perdition, in the Holy Week of every year, all who are beyond the pale of the Roman-Catholic church, including the Archbishop of Canturbury himself.

—A gloom has, says our Lahore contemporary, been thrown over Mian Mir and Lahore by the death of the wife of Lieutenant F. Mascall, R. E., from the effects of a deplorable accident. About a fortnight ago, on returning from an evening party, the muslin sleeve of her dress caught fire from a candle on her table, and in a moment the whole dress was in flames. Assistance was given as speedily as possible, but not before the unfortunate lady had been terribly burnt, and from the effects she gradually sank and died on Tuesday night.

—Two of the four Europeans who embraced the Mahomedan faith at Madras a few months ago, find they have had enough of their new creed. They now prefer the society to be met with at the Vagrants' Home to that of their "fair Mahomedan wives. The *Madras Mail* states that these "men with their two other companions started for Hyderabad, but on their journey began to tire of the pilgrimage, and so turned back to Madras. It is said they were disappointed with Mahomedan company,—expecting probably to associate with Jahs, Khans and Omrahs—though they were well fed and cared for, and even allowed to ride in vehicles when they wished to travel abroad."

—A public meeting, presided over by Sir Jamsetjee Jejeebhoy, was held on the 22nd, at which it was resolved to form a Bombay Branch of the East India Association "to help the Association with funds and information from this country, and to keep the people here informed of its work, and of Indian politics generally."

—*Indian Public Opinion*: "We are sorry to hear that Miss E. Fuller, the Lady Superintendent of the Lahore Female Normal School has been instructed by the Mission Board at Home to resign her present post—unless the Bible was introduced into the schools or to give up her connection with the Mission. We are afraid the lady will necessarily adopt the former alternative."

FRIDAY,—MAY 28.

—H. E. the Governor of Bombay has been pleased to nominate Venayekrao Appasaheb of Koorundwar, to be an Additional Member of Council.

—Deaths last week, 355.

—Dr. Lumsdaine, Health Officer, has published a long and able Report. The deaths for the first quarter of this year were 4,888, more by 931 than for the same quarter of last year, but less by 2.4 than the mean for the last ten years. The following is an extract:

"In the Mosaic ordinances on this subject, there is a minuteness of detail that would verge on prolixity did we not know that they were for the guidance of an entire nation during the most trying phases of its existence. Without entering into the vexed question of the exact size of the camp of Israel, we may imagine what a charnel house it would have been had not strict attention been paid to its conservancy; and if caution was there required, still more is it necessary here."

—*Bombay Gazette*: "To-day being a Parsee holiday called Adar Jasan, a fair will be held on the Esplanade. Adar, (fire) is the name by which the ninth day of the month and the ninth month of the Parsee year is called. This is the most sacred of the twelve months, and the ninth day of it is held in great respect. On this day the Parsees rise early, dress themselves in new or clean suits of clothes, and those piously disposed say prayers in their private residences and also attend the fire-temples, which are crowded. Offerings of sandal-wood are made to the sacred fire, and money distributed among the Parsee priests. Religious ceremonies, which are performed in the morning by the women of the family and the priests, consist of putting small round pieces of baked bread called 'daroons,' on a tray or copper vessel, along with fruits and flowers, over which the priest repeats the prayers of the Báj. The Parsees spend the rest of the day in feasting and rejoicing with their friends and relations."

—*Once a Week*: "In the Pennsylvania Hospital in Philadelphia, Dr. Hewson has been using dry, sifted earth, with great success, as an application to severe wounds. It not only removes all offensive smells attendant upon suppuration, but it also greatly assists the speedy healing of the wound. He has applied it, also, to ulcers and burns, and a trial was about to be made of it in small-pox cases. The wonder is, that this should be the first public trial of a 'dry, sifted earth" system, when the valuable properties of Fuller's earth have been so long recognised."

—*Indian Public Opinion*: "On the 16th instant died at Multan, Makdum Shah Mahud, hereditary guardian of the shrines of Bahawul Haq and Ruku-ul-alam. These shrines are the most famous in the Punjab. The Sikh Government, when it gained possession of Multan, in 1818, allowed a grant of 3,500 Rs. a year for their maintenance, *and a portion of this has been continued by the English Government.*" We italicize these words.

—*Bombay Gazette*: "The measure proposed by Mr. Cardwell for introducing paid mechanical labour into the ranks of the army is a wise step. The soldier will be morally and physically benefitted thereby, as all men are who, instead of loafing and slouching aimlessly about for a great part of their time, are healthily engaged in an occupation at once useful in itself and profitable to themselves."

GERMAN EVANGELICAL MISSION.

(From the Report for 1868.)

Mangalore: On the 11th of October we had the privilege of adding 21 heathens through baptism to the Church of Christ. The gradual increase of the congregation, steady though slow, necessitated the beginning of a new colony. On a hill in the neighbourhood of the old Christian village 25 pieces of ground have been rented to Christians and 8 of them have made the beginning of the village by erecting so many nice comfortable houses, digging wells and planting gardens. Church discipline has worked this year also in excluding sinners, but still more, in pardoning those that repented. We are happy to see that Christian lyrics in Hindoo metre are finding their way more and more into the houses of our congregation, and make singing a pleasure, particularly to the young, and we hope this mode of singing may by and by prove a blessed instrument in spreading the Gospel in the houses of heathens. We already mentioned the departure of Mr. Plebst, who had for many years devoted his time and strength to the Printing Establishment, which 18 years ago he found in a very undeveloped state, and which he now leaves in a high degree of perfection, furnishing us with very nicely printed books, and besides providing a livelihood for 33 Christians and their families, without causing to the Mission any expense for the European Superintendents or the working people. Mr. Stolz and Mr. Reuther are now in care of the establishment.

Moolky: The educated natives of Moolky have formed a Reading Room. Their first statutes contained a prayer to "The Almighty Supreme Being," with which each meeting should begin. Although this prayer has since been discontinued, it is yet a sign for good. They petitioned the Missionaries to take the lead of the whole as President and Vice-President, and as long as they are allowed to influence the meeting in a truly religious way, they see no reason to decline. Mr. Mack has hitherto regularly attended the meetings and is happy to be able to help these young men in their search after truth, even if they be groping as yet in the dark."

Oodapy: A spirit of grumbling, which arose amongst the pupils of the Training School and imparted itself to the Preparandi-School was quenched, not by weak concessions, but by firm energy. It seems the manual work Mr. Müller and his native assistant laid on the boys, seem to them to be too much, but they now do it without grumbling. The Training School is attended only by 3 boys, and they also made a strike to gain concessions; but seeing that we were resolute and would rather have no pupils than make concessions, they again begged for admission. Out of the 26 candidates for baptism in Kattupady only 17 have remained steadfast, all the rest have gone back to the heathens: one of them has given an idolatrous meal to be restored to his caste, and after that went on pilgrimage. It is remarkable how very easy the heathen now make it for a convert to regain his caste, and it is a sign that the walls of caste are beginning to crumble. Even the leader of the whole movement has caused much trouble, and his sincerity seems to be doubtful, but he has not yet gone back. Most of the remaining are now so much founded in the word of God that we should administer baptism to them, if it were not for some disputes about division of the family-property that still keeps their minds in some excitement. It is a remarkable connection of circumstances. An old man hopes to get some gain by becoming a Christian together with his relations. He persuades them to join him in this step. Afterwards he finds himself disappointed and wants his relations to return with him to the heathens, but they refuse and appear to become sincere Christians. May the Lord's blesing rest upon them.

Dharwar: One of the reasons why there is so little inclination among the natives of Dharwar to hear the word of God, is, we are very sorry to say, the low spiritual condition of the small condition of the congregation there. Very far from being as a city set on a hill, they rather prove a stumbling block to those who are without. There are but few who have any spiritual life at all; some are no better than the heathen around them; three have been excommunicated and all connection with them has been broken off.

Hoobly: It may give pleasure to some of our readers to see the account Mr. Huber gives of a woman of his congregation, who departed this life in the year under review:

'Salome was born in 1846 in the Bellary District. Her father was Gauda (headman) of his village, a respected, well-to-do, and after the manner of Hindoos, very pious heathen. One day he discovered to his great astonishment, among a heap of lumber, a large book entitled 'The New Testament of our Lord and Saviour, Jesus Christ.' The appearanee of the book showed that it came from Europeans, and on enquiry he learned that years ago a Missionary from Bellary had come into this village, and had left there several copies of that book, but that no one had thought it worth their while to enquire into its contents. Our Gauda took a greater interest in the book than his friends,; and the more he read, the more he felt his heart drawn towards it; for he thought he heard voices from another world speaking to him through the book. His desire fully to understand the meaning of the book increased so much, that he sought out the Christians in Bellary, stayed several days with them, conversed about what he had read, and returning to his home took with him a number of Tracts, which he read very carefully. The persual of them ripened in him the resolution to turn from dumb idols to the Saviour, whose name alone, under heaven, is given among men whereby we must be saved. When he learnt that a relation of his, in Dharwar, had become a Christian, he decided to go thither and join the Church. He left, for the Lord's sake, his office as Gauda of the village, his house and field, and with his wife and two girls started for the town he had never seen before, to find there a new home in the congregation of Christians, as the swallow finds a nest for herself—even the altars of Jehovah. Of course he and his family were joyfully received in Dharwar, and after some farther instruction they received baptism. He received the name of Jacob and his little girl that of Salome. As was to be expected from a man who had embraced the Christian religion from a pure desire to be saved, his after life was in the fear of the Lord, and he could not but be esteemed by all around him for his uprightness, humility and child-like faith. He earned his livelihood by cultivating the orchard behind the Mission-house, a place that grew dearer and dearer to him, as there he could without interruption, converse with his God as often as he desired. Under the shadowy trees of that garden he prayed much and fervently for his salvation and that of his children. But the congregation at Dharwar was not to possess this excellent man for long. In 1856 he paid a visit to his former home to look after his estate that was under the care of his brothers. They received him apparently with much kindness, but he returned to his family a sick man, leaving no doubt on the minds of those acquainted with the subject that he had received one of the slow poisons so common in this country. For two years he suffered much, till at last he was unable to rise from his bed.

'During the illness of her father, the sterling qualities of his daughter shone forth for the first time. Without bidding, she took upon herself to nurse her beloved father day and night, for her young heart felt that the rough nature of her mother unfitted her for such a delicate task. Moved by the self-sacrificing love of his child, the father would exclaim, 'Oh my darling child! should I become well again, I will try to repay your love in some way; but even if I cannot do anything for you, I know that the Lord will not forget what you are doing for me. May my blessing rest upon your head.' When at last he died, Salome was only 12 years of age; in character just like her father with a lovely countenance, showing the pious, loving and tender heart within. Three years afterwards she married a poor peasant in Hoobly; but the days of her married life were no pleasant ones, but a series of almost uninterrupted sufferings and privations. Soon after the days of famine began, which proved years of sorrow and anxiety to many a poor family. Salome had her full share in these troubles, for their crops also had failed, and often they scarcely knew how to procure their daily bread and water. Besides that she soon became sickly in body, so that for years, till the day of her departure, she did not enjoy a single day of full health. She gave birth to three children, but they also were feeble and sickly and required much careful nursing. And then she had to bear the whole burden, in reality, alone, for her husband instead of being a comfort and support to her, had himself to be borne in much patience.

'Notwithstanding her poverty and her manifold sorrow, her outward appearance was always respectable, and her inward frame of mind joyful and content; so that one conversing with her, without having a previous insight into her circumstances, could never suppose from her manners what an amount of tribulations both in her family and personally she was going through. For it had become a habit with her to cast her burden on the Lord and calmly to wait for His help instead of complaining to man. Such had been her good father's practice before her; she had learned it from him, and when suffering came upon her like a flood, she realized by personal experience the strength and comfort it brought to her heart. Behind her house was a quiet courtyard, in which were some bushy trees, and in their shade she would pour out her heart again and again to her Saviour. And He who calls the weary and heavy laden to come to him, heard her prayers and gave her rest for her soul according to his promises. But by degrees her longings were more and more directed heavenward. Her desire to depart and be with Christ grew gradually so strong in her, that now and then I thought it necessary to remind her of her duties towards her husband and three young children. As her mind was thus directed towards eternity, it was natural that she should have rather little inclination to enter more into the cares of this life, than was absolutely necessary. Just as little could she find pleasure in the idle gossip that is so common amongst Hindu women. The time thus spent by them she would use for reading the word of God and conversing with Him. Therefore her knowledge of Scripture and her insight into its meaning was such as to make it a pleasure and refreshment to talk with her about the word of God, and in general about spiritual matters.

'Her longing after the better land was to be gratified much sooner than we and perhaps she herself had imagined, though a distinct presentiment seems to have been in her heart, before there were the least signs of approaching death. About 10 days before her death, I went to visit a heathen festival with the intention of returning in about 10 or 14 days. When she saw me going she felt a strong impulse to bid me farewell, and being prevented by some household work, she afterwards wept at having lost the opportunity of doing so. A few days afterwards she was attacked with inflammation of the lungs, and from the first moment she was sure it was the Lord's messenger to call her home, and she rejoiced at the prospect. To procure medical aid for her, she was brought to Dharwar. When there seemed some likelihood that she would get better, and the physician confirmed the hope of her recovery, she did not feel any joy at the prospect, but said with a deep sigh: 'Must I then return to this world of sin? Alas! I had hoped soon to be where there is no grief or sorrow.' Even in her feverish dreams she would exclaim, 'I will not remain here any longer, I will go home to my father.' When she was reminded of her uneducated children and asked whether she would leave them, she replied, 'It is true, the thought of them is the most apt of all things to tie me to earth, but they dare not stop me here below, for I know the Lord will provide for them. Perhaps they will have to suffer some more privations after I have left them, but a little more or less trouble in this world is not of much importance, yea those trials are useful, for they tend to create in the heart a longing for the true home.' But when it became evident again that she was drawing near her end, her brother-in-law asked her: 'What hope have you as a foundation for your longing to go to the Lord? Are you sure He will help you? or do you think because you have been pious and good He will be pleased with you?' But she answered firmly: 'Oh no! It is not trust on my own merit that makes me sure God will accept me. If I had only my merit and worthiness, I must despair. But I will enter heaven like the thief on the cross, and I know my Saviour will not cast me out; for he has bought me with his blood and has blotted out my sins like a cloud.'

'On the 10th day of her illness having become very weak, hearing that I had returned to Hoobly, and notwithstanding the opposition of her relatives, she persisted in being immediately brought back to Hoobly. In the night they arrived there she forthwith sent for me. But when I entered the room, she had already lost her speech. She only seized my hand and her peaceful eyes rested upon me, till in half an hour they were closed in death and her soul left the bodily frame without a struggle. The desire had at last been granted to bid me farewell and to receive my blessing. I myself was grateful for having been favoured with witnessing her departure. I consider it a blessing to be near the deathbed of pious Christians. My spirit in such moments is enabled to look through the fissures of the decayed hut of this body and cast a glance beyond into the gardens of the city of God, and learns joyfully to exclaim with St. Paul: "Oh death where is thy sting? O grave where is thy victory?" The sting of death is gone. Death is swallowed up in victory.'

Gooledgood: One of the elders was, as it seemed, on his deathbed, and although the Lord's grace preserved him to the congregation, the words he spoke in prospect of death may find a place here to refresh and strengthen us. When I read John 17th chapter he remarked 22—24, 'These words are my firm foundation and place of refuge. They are my singadikar (a sort of pumpkin used for swimming to cross swollen rivers) with which I cross the river, called death, and am sure not to be drowned. The Lord does not leave me, I am sure; if he would leave me, I should certainly sink. But do we not expect even from a man that he will keep his word? How should the Lord not keep His word? and He has promised that whosoever believeth on Him should have everlasting life? To attain to everlasting life and be united with Christ is the greatest thing that can be imagined. I have done with this world, I now have that one care, how to cross the river death, on whose border I am now standing. He will help me and safely bring me to the other side. I have now time for reflection, and by God's grace I more and more learn that that it is with death just as with birth. A few hours of bitter pain and then a new eternal life.'

We may remark here that our brethren in Gooledgood and Bettigherry in former years extended their tours towards Solapoor and Beejapoor, and that they intend to do so again in time to come; but it seems from the B. G. that we have not up to the present time succeeded in leaving there visible traces of our presence.*

Cannanore: The conversion of an old woman of 80 rejoiced us, partly because we hope that it may be the beginniug of a greater entrance of the gospel into her village Tahe, partly because we can in her case so distinctly see how the Father (John 6, 44) draws the souls of men to the Son. She remembers the time when Mr. Hebich proclaimed the gospel in her village. But what induced her now to come to Jesus was a dream in which she saw Eunike, who had been baptized by Mr. Hebich and, died in faithfully attending on cholera-stricken people, beckoning her to come. When her son himself called us, we found her well prepared and willing to receive each word that we told her. Especially the publican's prayer, 'God be merciful unto me a sinner' sank deep into her mind, and she has hitherto daily brought it before God as her own prayer. Her baptism was performed in her own house, and many of her heathenish relations and of the fisherpeople were present; and it seems it has left a deep impression on the minds of some of them.

Tellicherry; Boys' Orphanage: "Yesterday a debt of Rs. 80 was pressing upon my shoulders" Mrs. Muller writes on 30th December, "and I had often told my heavenly Treasurer: 'Thou ought to give me Rs. 100 more, if I am to enter the new year without debts. A few days ago when I received a letter, my heart began to beat and my lips said: 'I should not wonder if my dear Lord should really send the wanted Rs. 100. Hitherto his ways have been like it.' But instead of the expected help the letter contained the

* The reference here is to the *Bombay Guardian*, no doubt. The writer of a letter published by us last February, found afterwards traces of the visits of the German brethren in Beejapoor. We must apologize for the tardiness of this correction.—ED. *B. G.*

painful news that a dear friend whom the Lord had often used as a saving angel for my boys in the time of necessity, was about to leave India and to return to England. How many praying and helping friends have in the course of this year been removed from us by change of residence, returning to Europe, or death; and how often had my dear husband told me: 'We are no longer able to procure the means of subsistence for such a number of boys. Let us beg to be removed to our dear old Chombala. This was our state of mind yesterday noon and in the evening I held in my hand a letter containing a cheque for Rs. 75. The gift did not come from the friend who wrote the letter. It had been given by some one else, whose name we do not know. And the friend was certainly right in saying: 'Be sure that the work you have in hand is the Lord's, and will tend to His honour; and that He has opened out the way for you. Therefore do not fear; He, whose work you are doing, is faithful; He will provide every thing that is needful.' He reminded me of Franke's word, that the Lord was feeding him grain by grain.

"I shall not forget the day on which the rice and oil of my school were entirely used up. I had sent a cart to the town to bring both and yet there was no money in the box. But before rice and oil had been brought from the bazaar, a letter arrived that had been travelling for nine days. It contained a thank-offering from a friend who had been promoted to the rank of a Captain and who now set apart his first increase of pay as the 'Lord's portion.' At the same time a second letter arrived that had been travelling for 18 days, to bring its gift just at the right moment. Thus I had been helped again, but without having anything to put by."

MISSIONS TO THE JEWS.

To the Editor of the Jewish Intelligence.

DEAR SIR,—A few words by way of confirming an interesting fact may not be without value. The brief notice in the "Jewish Intelligence" for October, headed "Roman Catholic and Greek Catholic Missions to the Jews," recalls to my mind an incident that happened to myself last year, whilst officiating temporarily as the Society's representative at the Great Exhibition at Paris.

I was engaged one day in the depôt, shewing attention to numerous strangers present, when one of their number attracted my notice more than the rest. His gentlemanly appearance and noble bearing bespoke a person of the higher class of society; and moreover, from the careful manner in which he was examining everything around him, I could infer that he was no mere casual visitor.

I lost no time in exchanging civilities with him and offered to supply any information he might desire.

After referring to several objects of interest in the room, he said, "Could I perhaps have a little private conversation with you?" "Certainly," was the answer, and we at once proceeded to the adjoining cabinet.

He then, addressing me in German, said, "I have a special reason for visiting your interesting depôt, and I will communicate it to you. You must know that I come from St. Petersburg, where we likewise have a Society for promoting Christianity both amongst the Jews and Heathen in our large empire."

In answer to my inquiry, he said, "We have real 'heathen, in Siberia and elsewhere."

"The Society," he continued, "is under the presidency of His Imperial Majesty, and I have the honour to serve as one of the members of the Committee. But to come to the point, I must confess to you, that whereas our operations amongst the heathen are attended with considerable success, those directed to the Hebrews are not so. We find them to be in every way a very peculiar people, who evidently require a treatment equally peculiar. Now we are by no means ignorant of the existence of your Society, or of the important results which you are able to produce. I therefore desire to hear from you, (if my request may not be considered too bold,) the manner in which you are accustomed to address the Jews, so that we might perhaps take a leaf out of your book."

After assuring him that no apology was necessary for his inquiry, I candidly explained to him the *modus operandi* of our Society.

"In the first place," I said, "we do not forget that we have to do with a people, who both from their birth and education bear a deep-rooted prejudice against all that is called Christian. This is a disadvantage not encountered when preaching the Gospel to the heathen living beyond the pale of Christendom. It is a prejudice which arises from two sources. First, *the false teaching* and direct misrepresentations of the rabbies, who have ever striven to keep the Jews in ignorance of the true character and doctrines of Jesus; and secondly, *the corrupt practices* of professing Christians, who, by the persecuting spirit they have too often manifested, have done more to confirm the Jews in their erroneous views, than perhaps anything else. In can be no matter for surprise that they took no pains to acquaint themselves with the religion of their persecutors.

"In approaching the Jews, therefore, with the doctrines of Christ, regard must naturally be had to these two great impediments. We have to disabuse their minds of all preconceived false notions, from whatsoever source derived, and to enlighten them concerning the truth.

"This could only be done by putting into their hands the Scriptures of the New Testament. That it might be more accessible and attractive to Jews of every clime, whose national pride was thereby flattered, one of the first acts of the Society was, to have this portion of the Word of God translate into biblical Hebrew.

"The Society, moreover, sends forth its missionaries and agents to the chief centres of Jewish dispersion, whose duty is to preach unto them by word of mouth the Gospel of the Lord Jesus, 'opening and alleging, (with proofs from what is written in the law of Moses, and in the Prophets, and in the Psalms,) that Christ must needs have suffered, and risen from the dead, and that this Jesus whom we preach unto them is the Christ.'

"Taking then our stand on the Scriptures of the Old and New Testament, as the foundation and standard of all our teaching, we are careful to advance nothing, either in *precept* or *example*, which 'is not read therein, or may be proved thereby.' To be consistent, the word *spoken* must agree with the word *written*.

"This at once precludes the introduction of human traditions and commandments of men. We have to confine ourselves to the plain and simple truth, or they themselves rise and condemn us.

"Nor is our object the advancement or extension of any particular Church or denomination of Christians, the purpose which the Society has in view, is not to gain partisans, but to save souls. Have we succeeded under God's blessing in convincing a Jew of the Messiahship of Jesus, and he desire to embrace Him openly, we naturally point out to him the Scriptural character of our English Protestant Church, and leave him to act as he thinks best.

"I will venture to make another observation, which is of greater importance than may at first appear. An experience of ten years' missionary labours amongst the Jews of Europe and Africa, authorises me to say, that there is but little hope of effectually converting them to Christianity with anything bearing even a semblance to idolatry. The sight of a cross or a crucifix will cause them to shun all contact with us. The same remark is true also in regard to every Moslem. And after all, it is *Christ crucified*, and not the *wood*, which saves us. The latter is nothing more than a relic of ancient paganism, which is only incidentally connected with Christianity.

"I may also add that when speaking unto the Jews of Jesus and His salvation, we strive to do so in the spirit of love and conviction, so as, if possible, to make them forget the wrongs of the past, and acquire their confidence and esteem.

At this point our conversation was broken off. He particularly thanked me for the interview, and begged me to present him with a copy of our Hebrew New Testament as a specimen. On leaving, he gave me his card, which I have unfortunately mislaid. I remember, however, that his name was preceded by some title, and followed by the word "Hofrath," (Counsellor to the Court.)

At another time our depôt was visited by Count Orloff, another Russian celebrity, but his attention was drawn to other subjects.

W. FENNER.

TELEGRAPHIC NEWS.

London, May 21st.—The *Morning Post* of to-day says that Mr. Forsyth will probably be appointed to succeed Mr. Maine as Law Member of the Governor General's Council.—The Spanish Cortes have voted the Monarchical clauses of the Constitution by 214 against 71 votes.—The Homeward Bombay mail of the 8th inst. reached Suez to-day.

24th.—It is asserted from Spain that the Cortes will appoint a Regency to-morrow, but they will not discuss the candidature for the throne before October next.—H. H. the Viceroy of Egypt has arrived at Florence, and has been received by the King.

Miscellany.

—The *Athenæum* on Blunt's 'Reformation of the Church of England': "It is in the concluding chapter of this volume—a chapter professing to describe the 'rise of Protestant Dissent'—that Mr. Blunt's want of charity, with the inaccuracy to which such want leads him, is most conspicuous. Sir John Oldcastle especially renders the author irritable. He does not know why, 'though for some reason,' as he drolly says, 'Shakspeare altered Oldcastle to Falstaff in the later representations . . . of the play. Whether he' (Oldcastle) 'was ever really religious or not is far from clear.' Mr. Blunt is quite sure that this good Lord Cobham 'endeavoured to make the Lollardism of the day a stepping-stone to his own ambition. He contemplated nothing less than a sort of Red Republic, with himself for its head'; and Mr. Blunt intimates that Lord Cobham was also a liar! In reference to the cruelties inflicted on Cobham and men of his opinion, the author asserts, but in special connexion with Bilney's execution for heresy, that 'he brought down upon himself the *necessary* consequences of such acts'; and after this the author can speak of 'the cold-blooded style' of Cranmer! Again, Anne Askew may have been far from a perfect woman, but Mr. Blunt has no excuse for saying of this poor creature, so cruelly burned, that 'she acquired a claim to the veneration of those who then and after craned up all the misbelievers of this period to the dignity of witnesses for the truth.' He is a little sorry that flames should have scorched the life out of them, *tristius leto leti genus*; but, dissociated from this, he complacently remarks, 'there is little to love or to respect in the so-called 'martyrs' of this reign.' In all the early dissenters he sees only infidels. 'They began with disbelieving everything, or nearly every thing that was asserted by the Church.' They believed, however in revealed religion, and had a good deal to say thereupon; but this subject Mr. Blunt cannot handle without using his favourite back-stroke. 'The Marvellous facility,' he writes, 'which the anti-Church party possessed of saying much about nothing' (the subject on which they spoke having always reference to man's salvation), 'a facility ever since conspicuous among Scotch Presbyterians and English dissenters, earned for them a credit for learning among the uncritical and the ignorant.' Then this writer does not fail, of course, to point out that the early Reformers were of 'a low social class,'—as were, indeed, some of the apostles; and, just after noting that the early Protestants sometimes called one another 'the Just-fast men,' he sneers at this 'curious early instance of the 'slang' terms so prevalent at all times among them'; he drags Tyndale, so to speak, by the throat, before the public, and pillories him under the slang name of a 'Reformation Cobbett.' Surely, Mr. Blunt must know that 'slang' in religious matters was prevalent long before the period of Protestant dissenters, who inherited it from the early men of the Church of England."

—The same: "Intelligence has been received at the Royal Society of the arrival in Melbourne of the magnificent reflector which is henceforth to be known as the Great Melbourne Telescope. Mr. Ellery, the Government Astronomer in Victoria, reports that a rectangular building, eighty feet by forty, with travelling roof, was in course of erection to lodge the instrument; and as it was to be finished in two months, we may believe that the telescope has been tried, and that the Colonial Legislature have not repented of their vote of 5000*l.* to pay for it. That their liberality has not abated is manifest by their granting a further sum of 1,700*l.* to pay for the building. The piers which are to support the ponderous tube are constructed of grey basalt, known locally as 'blue stone,' in blocks of from one to three tons weight; and it is satisfactory to know that the several parts of

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the telescope and the specula were all landed in good condition. Mr. Le Sueur, the astronomer selected to work the telescope, was on the spot to receive it; and as the winter season is now approaching at the antipodes, we shall perhaps not have long to wait for news of its achievements. We trust they will be such as to realize the proudest hopes of astronomers, and of the Committee of the Royal Society, under whose able superintendence the telescope was constructed."

The Rev. Mr. Lewis, writes from Rome to the *Free Church Record*: "The month was led off by the 'Holy Father' with his customary reverential observance of the festa of the 'Purification of the Virgin.' In Pio Nono Mary has a never-failing devotee, whether the occasion be the celebration of her Immaculate Conception or the humbler one of her Purification in the Temple, or that of her Assumption—her grand apotheosis to the right hand of Supreme Majesty. The Virgin is his tutelar divinity. The more remarkable passages of his life are all associated with her protective presence or inspiration. On the annual occasion of the illumination for his return from Gaeta, she figures as the chief agent in turning back his captivity. In the picture painted to commemorate his preservation when the floor gave way in the room at St. Agnese, and he and his cardinals were suddenly precipitated into the cellars beneath, she appears in the heavens with her assisting arm to lighten his fall. And in the great historical picture in the Vatican—great from the space it fills—painted to commemorate his dogmatic proclamation of the doctrine of the Immaculate Conception, Mary is the presiding genius over the council of divines, who breathes into the ear of her favourite Pontiff the new story of her birth."

"In spite of the conspicuous absence of the Roman people from the Carnival, such is the feverish suspicion of their priestly Government, that battalions of soldiers and companies of cavalry, mounted and unmounted, have occupied every piazza and available space in the city during the ten days of Carnival, ready at a moment's warning to muster and crush any threatened rising. The Government confesses in its fears that its seat is on the crust of a volcano, which at any moment may give way. The very sound of the Carnival revellers bears to its ear the murmurs of mutiny. As the last of these sounds died away, the solemn midnight peal of the church bells announced the close of Carnival and the entrance of Rome on her new phase of life, in which harlequin, the mask-ball, the theatre, and the horse-race were to give place to fasting penances, sackcloth and ashes, and St. Peter's to become again the centre of life, and the Corso be deserted for the Vatican."

"It is to be a Penance play after all, you say to yourself, that is to be performed, and not true penance. Clothed in their new garments, the cardinals a second time approach his 'Holiness,' each on this occasion on bended knee, and had imposed on him the humiliation of receiving on the shaven spot of his head a veritable administration of ashes of fragrant wool, dropped from between the finger and thumb of the Pontiff with his absolving benediction. The Pope, before dispensing the imperceptibly small dust, had received it on his own head from the Cardinal Penitentiary. Happy men! who find for sin so easy a dismission, if indeed it be thus dismissed to trouble no more. Rome is not wont to deal thus gently with sin committed against herself.

"In contrast with the Penance play of the Sistine there arose before me, in its terrible reality, the penance which the inexorable Hildebrand exacted from Henry IV. of Germany, when he compelled the wretched monarch to stand in the outer court of the castle of Canosa for three winter days, the ground covered with snow, clothed with a thin white linen dress, the garb of a penitent, his feet bare, his head uncovered, shivering, hungry, chilled to the heart, till on the third day the Pope accepted the suppliant, and pronounced his penance enough. I thought also of a more recent offender against the authority of Rome—poor Cardinal D'Andrea, who, for the freer thoughts he had ventured to utter, had a more terrible penance to pay than the receipt of a little fragrant ashes on his forehead: whose penance was a humiliation which dragged his honour through the mire, and crushed and broke his heart.

"There is in store for the nations that submit to the yoke of Rome, two codes of sin—sins against God, remitted easily, as the penitents of the Sistine on Ash Wednesday absolved each other; sins against the Church, which strike down the offender with a penance which crush health and character, and in the suffering of which it will not be the fault of the Church if he shall ever so offend again.

"The visit of Manning to Rome during the course of this month has been diligently turned to account for the purpose of proselytizing. He has been the English preacher of the season. I have not learned that he has been eminently successful. I should have wondered if he had been, except with minds already in heart Romanists. His preaching did not rise above the soft plausibilities he would have talked in a drawing-room, while it repelled by the extreme ultramontane character of its doctrines. With the gravity of a teacher and the confidence of an oracle he announced it as a truth to be received by the universal Church, in the sermon to which I listened that the Pontiffs of Rome were the personal representatives of the Incarnation!

"In this age of man-worship, who can foretell what is in progress of development—what new or more exalted image remains to be set in the temple of God, and worshipped as God?"

—*Missionary Herald*: A 'Spirit Doctor' in Zulu-land.—"On the 5th December last Mr. Tyler wrote: 'An 'Isanusi' (spirit doctor) called on me to-day for permission to remove his kraal to the mission station, and when I told him I should most certainly object to any one's living near me who practiced his nefarious arts, he replied: 'Teacher' I have abandoned them all. No one consults me now, and I wish to attend service on the Sabbath,' etc. By this request and assertion, from one whom I have known for nearly nineteen years, I was led to reflect on the contrast between the present and the past, as to the facility with which spirit doctors lead astray and extort money from their deluded countrymen. When I first became acquainted with this man he was, in his own estimation and that of others, *poor*; that is, he had but one wife and four or five head of cattle. Being shrewd, and fluent in speech, he concluded to become a doctor—to fill his purse, obtain as many wives as possible, and a large number of cattle. He immediately began to initiate himself into the mysteries of the craft, so graphically described by Rev. Lewis Grout, in his admirable work on 'Zulu Land.' He soon began to practice, and pretended to obtain from the departed spirits the causes of sickness, death, and all other calamities. By carefully securing a fat cow as prepayment, before the least descent into Hades, this crafty doctor soon rose into importance and wealth, obtained five or six wives, and a score or more of cattle.

"The only check he now meets with in his unrighteous gain is a stringent colonial law, prohibiting the spirit doctors from obtaining wealth in this manner. He is evidently desirous of a nice place to build and to plant, but I fear his ideas extend no farther. As he promises to abandon his deceptive practices, I shall consent to his living near me, hoping that, if he himself does not receive the truth, some of his children will."

PASSENGERS SAILED.

Per *Sumatra*, 22nd:

For Marseilles—Mr. A. J Macnaghtt, Mr. R. Dalston, Mr. and Mrs. West and child, Mr. J. Nugent, Mr. J. L. Fraser, Mr. P. De Soune, Lieut. Hewitt, Mr. Stevens, Mr. Horatio R. Nelson, Mr. Sandwith Mrs. Bull, Captain Waring, and Mr. Blyth.

For Southampton—Mrs. Turner and 3 children, Mr. Watson, Mr. Wittis, Mr. Kerns, Mr. Woodward, Mrs. Neil and 3 children, Lieut. G. McD. Steene, Mrs. Bentley, Mr. E. Mitford Cust, Mr. Hood, Mr. A. T. L. Pennock, Mr. W. H. Tuckwell, Mr. Gaff John Shanow, Mr. G. Read, Mr. W. Elton, Mr. T. Gilbert, Mr, Ellison, Mr. Crisp, Mr. Eve, Mr. MacNeil, and Mr. Moore.

For Suez.—Mr. P. Heinz, Mr. Ruelberg, Mr. H. Maxwell, Mr. Vix, Mr. Emerson, Mr. G. Atkinson, Mr. Odemeyer, Mr. Jehnikuhl, Mr. and Mrs. Arnold and 3 children.

Per *Berenice*, 25th:

For Southampton.—Mrs. Watson. Mr. Ramsden, Mr. T. Donkin, Mr. Ellison, Mr. Crisp, Mr. Eve, and Captain Roberts.

For Marseilles.—Mr. H. R. Nelson, Mr. Sandwith, Mrs. Bull, and Sonybhai Pundit.

For Suez.—Mr. W. Emerson, Col. Holland, Col. Shewell, Mr. P D. Stange, and Mr. Bun.

PASSENGERS ARRIVED.

Per *Elbora*, 21st

From Southampton—Miss Carney, Mr. J. Fright, Mr. S. Hannan Mr. Vincent Wing, Captain Tomlin, and Mr. H. Belford.

From Marseilles.—Col. and Mrs. Lucas, Miss Lucas, Col. and Mrs. Dunsterville, Mrs. Burnbury, Mrs. Roome and infant, Mr. H. Maxwell, 2 Misses Maxwell, Mrs Carnegy, Miss Boyce, Capt. Shaw, Mrs. Schneider, Miss Ker, Capt. M. Donnell, Mr. J. Dickinson, Col. H. Vincent, Capt. Hildreth, and Mr. Mannings.

From Suez.—Lieut. Trotter, and Capt. Doherty.

From Aden. Capt. Simmons.

DOMESTIC OCCURRENCES.

BIRTHS.

LEDGARD—May 21st, at the Baboola Tank, the wife of the Rev. G. Ledgard, of son.

DuBOIS—May 23rd, at Chinchpoogly, the wife of the Rev. E. H. DuBois, of a daughter.

MARRIAGES.

RAPHAEL—SOLOMON—May 19th, at the Byculla Synagogue, by the Rev. M. S. Gaidell, R. S. Raphael, to Sophia, eldest daughter of Solomon Joseph Solomon.

GRAHAM—KING— May 19th, at St. Thomas's Cathedral, Bombay, by the Rev. E. H. DuBois, Mr. Henry Willis Graham, son of Mr. Thomas Graham, to Miss Elizabeth Thomasina King, youngest daughter of Mr. John King, of the Secretariat.

SHEPHERD—BUTTERWORTH—May 20th, at Christ Church, Byculla, by the Rev. Charles Gilder, James Shepherd, of Bombay, to Mary Anne, eldest daughter of Henry Butterworth, Esq., Nunhead Grove, London.

DEATHS.

HALLIDAY—May 21st, at Rutnagherry, South Concan, Jessie Ann, the beloved daughter of Mr. and Mrs. Halliday, aged 18 months.

McCOMBIE—May 25th, in the Fort, David John McCombie, Pleader, High Court, aged 38 years.

RADCLIFFE—May 20th, at Saugor, Edmund Frank, infant son of Lieut.-Col. G. Radcliffe, Commandant 3rd Madras Cavalry.

ROBINS—GEORGE—May 14th, at Sehore, Central India, Marion Gertrude, younger daughter of Mr. Frederick Robins, aged 3 years and 10 months; also on the previous evening, Ellen George, nurse of the above—both of cholera.

GORE—May 21st, at Keli, near Akola, of congestion of the brain, Robert Gore, Esq., Berar Educational Department, aged 33 years.

KEALY—May 21st, at Albion Place, Victoria Road, Byculla, of an abscess, Michael Henry Kealy, sixth son of the late Murtagh Kealy, Esq., of Aran Lodge, County Galway, Ireland, aged 29 years.

DUCAT—May 11th, at sea, off Socotra, Harry De Lisle, the youngest child of Captain W. M. Ducat, R.E.

MACKENZIE—May 18th, at Geotmall, East Berar, Arthur Albert, the infant son of Mr. George Mackenzie, aged 3 months and 16 days.

HAGE— May 20th, at Bhosawul from heat apoplexy, Mr. Thomas Hare, Masonry Inspector G. I. P. Railway, aged 29 years.

Advertisements.

PRIZES FOR POETICAL TRACTS.

THE Committee of the Bombay Tract and Book Society offer a prize of Rs. 75 for the best original tract in Marathi poetry on a Scriptural subject illustrative of the plan of salvation. (For instance, the Parable of the Prodigal Son, the Fall and Recovery of Man, Conversion of Paul.) Rs. 25 will be awarded for the second best of the competing tracts. The length should be about 24 pp. 12mo. The copyright of successful tracts will belong to the Bombay Tract and Book Society. The names of the authors should not be written on the Manuscripts, but given in an accompanying envelope. The Manuscripts should be forwarded to the undersigned before October 1, 1869.

GEO. BOWEN,
Secretary, Tract and Book Society.

Bombay, May 15, 1869.

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